

desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman/"

Even this mysterious phenomenon of death which

separates us from our nearest and dearest is a manifestation

of God's love and divinely ordained for our own good in the

furtherance of His holy purposes. How, it may be asked.

Death prevents the many terrible effects which would ensue

from decay, disease and sufferings of old age and other

ghastly consequences of a very prolonged life on earth.

If there were no death, we could not endure the awful

monotony and the endless weariness of life's duties and cares

and tolerate with patience the

impossibility of any progress

in knowledge and virtue. It is dreadful to imagine a world

of men and women who never died, never lost their present

conditions, but were doomed to live on here, on this isolated

planet, without the smallest hope of release. How the

mere thought of such a dreary future would poison every

pleasure of the present hour! How our hearts would sink

at the fearful outlook of the impossibility of our souls ever

escaping from the bondage of flesh!

The most awful consequence of the

baishment of death
would bz that this lively life of ours would
be bereft of its
children in a world in which everybody
was old and jaded.
Not a babe to be seen in all the wide
world. Not a sound of
childish laughter would ever be heard. All
the divine lessons
which we now learn from children would
be impossible. All
the sweetest part of our nature which we
derive only and
solely from the possession of children
would never be developed
at all. Love in its sweetest, highest and
most beautiful form,
would never appear to teach us the best
and the highest
we can think and know of God. Again it is
the natural fear
of death that goads man to activity and toil
in all the spheres
of life not only to sustain his being, the
bodies of his kith
and kin bat also for making life more
secure, more easy, free